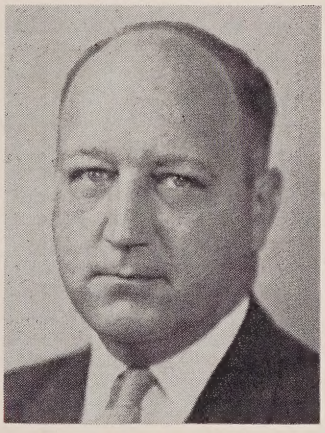
THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 7 JUNE-JULY, 1963 NO. 4



Paul V. Vogan, 32°
Newly Elected Wise Master, New Bern Chapter Rose Croix No. 5

Honoring
Richard D. Shinkle, 32°
Ocracoke, N. C.

Regular Meeting

New Bern Lodge of Perfection No. 6

Monday Night, June 10, 1963

8:00 P.M.

Refreshments and Social Hour

THE BAGPIPE

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C.

C. A. SEIFERT.....*Editor*

FLORIE G. DILL.....*Asst. Editor*

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Volume 7 Number 4

New Bern, N. C., June-July, 1963

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HISTORY OF FREEMASONRY IN NEW BERN

(For the necessary research in connection with this subject we are indebted to Miss Gertrude Carraway of New Bern, local historian, and Past National President General of the Daughters of the American Revolution.)

(Continued)

MEMORIAL PROGRAM

At a special communication of St. John's Lodge on December 3, 1941, tribute was paid to three outstanding members who had passed away during the year: Past Master W. P. Jones, Past Master George Green and Dr. Z. V. Parker.

The meeting was opened in due form by Past Master J. H. Parker in the East. Other Past Masters occupied the other stations, as follows: Mr. Boswell as Senior Warden; Mr. Cook, Junior Warden; Mr. Purser, Treasurer; Mr. Kafer, Secretary; C. F. Bunting and E. H. Bunting, Deacons; Mr. Hibbard, Chaplain; and Dr. Johnson and Mr. Summerell, Stewards.

Mr. Parker spoke in eulogy of the three departed brethren. Mr. Hibbard added words of tribute for Past Master Jones, and presented a picture of him to be placed in Lowthrop Hall, in accordance with a recent lodge decision to try to obtain framed photographs of all Past Masters of the lodge. Past Masters J. B. Dawson, Hibbard and Kafer had been appointed on a committe to obtain these pictures.

William Powell Jones, long a local furniture dealer, was initiated in Masonry October 22, 1906, passed November 16, 1906, and raised to the degree of Master Mason January 11, 1907. For two years he served as Junior Warden, in 1911 was elected Senior Warden, and the next year was named Worshipful Master. For 16 years he served as Chaplain.

In 1919 he was honored by being named Knight Commander of the Court of Honor of Scottish Rite Masonry, and in 1923 received the highest degree any Mason can obtain, the coveted 33rd degree. He was also a member of the York Rite bodies, and a member of the Eastern Star, serving for nine years as Worthy Patron. He was buried with Masonic honors.

Mr. Green was the oldest surviving Past Master when he died June 17. He was also interred with Masonic honors. Initiated March 29, 1895, he was passed April 10 and raised May 22 of that year. Two years afterwards he was elected Junior Warden, the following year was named Senior Warden, and the next year became Worshipful Master.

For more than 40 years Mr. Green was Deputy Clerk of Federal Court here. He was the first secretary of the New Bern Chamber of Commerce, for many years was Secretary of the East Carolina Fair Association, and for more than 35 years served as secretary of the annual meeting of stockholders of the Atlantic and North Carolina Railroad Company. In 1881 he was a member of the State House of Representatives, and during 1887 and 1889 was a member of the State Senate.

Besides serving as a member of the Board of City Aldermen and secretary-treasurer of the New Bern Mutual Fire Insurance Company, he was a Past Exalted Ruler of the New Bern Lodge, No. 764, Benevolent and Protective Or-

(Continued on page 16)

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

WELCOME, OUR SPLENDID SPRING CLASS

"Do you remember the thoughts which filled your mind when you had just completed your degrees in the Ancient and Accepted Scottish Rite? The enthusiasm for the principle of Free Masonry you then possessed, and the resolves you made then?

Possibly never before in your life were you so moved to the very foundations of your being as you were when you stepped forth a "Sublime Prince of the Royal Secret!"

How you were thrilled at the magnitude of the work you had undertaken; at the examples of self-sacrifice you had witnessed; at the wonderful system of instruction which had been unfolded unto you! How you resolved that, God willing, you would do your part to carry on the great work of Scottish Rite Masonry, and help make the world a better place to live for those who were to come after you!

Yes is the answer to these questions and you will want to possess and keep in your heart and mind this enthusiasm and desire to serve humanity. You will want to use the superior knowledge you have gained and you will want to inspire others to make the journey in search of Masonic Light that was so fully shed on you.

Strive always to keep these philosophies, lessons and resolutions in your way of life.

They are the real reasons for life."

(From the "Rite Lite" of Portsmouth Consistory, Portsmouth, Va.)

GET YOUR CANDIDATE NOW FOR THE FALL REUNION!

Secretary

Bagpipe Skirls

Dear Brethren,

We like the following analogy that has been making the rounds to explain the world's population in understandable terms.

If all the 2,750,000,000 persons in the world were compressed into a single town of 1,000 persons, there would be:

. . . only 60 persons representing the U. S. A.

. . . some 940 persons representing all other nations.

. . . the 60 Americans would receive one-half the income.

. . . the other would have to share the other one-half.

. . . 300 of the town's population would be Christians.

. . . 700 would have other religions.

. . . 303 of the persons in the town would be white.

. . . 697 persons in the town would be non-white.

. . the 60 Americans would have a life expectancy of 70.

. . . the expectancy of the rest of the town would average under 40.

. . . the 60 Americans would eat up 15% of the town's food supply.

. . . the lowest income earners among the Americans would be better off than the average of the other 940 residents.

. . . the 60 Americans would have 12 times as much electricity, 22 times as much coal, 21 times as much oil, 50 times as much steel as the remaining 940 members of the town.

Now—aren't you glad you are an American?

One way to make people slow down in their driving would be to call it work.

Jumping to conclusions is not nearly as good exercise as digging for facts.

A scientist has discovered that if the earth were entirely flattened, the sea would be two miles deep all over the world. Reading this, the editor of a paper in Oklahoma reprinted it with this addtion: "If any man is caught flattening the earth, nab him on the spot. A whole lot of us here in Oklahoma can't swim."

If someone were to yap you ten cents for every kind word you ever spoke about people, and collect five cents for every unkind word, would you be rich or poor?

A local minister recently announced there are 786 sins. He is now being beseiged by requests for the list by people who think they are missing something.

If your wife insists on driving—don't stand in her way.

Molly: I haven't met your husband. What's he like?

Dolly: Just the ordinary type; 42 around the waist, 42 around the chest, 92 around the golf course, and a nuisance around the house.

Modern man is one who drives a mortgaged car over a bond-financed highway on credit card gas.

Neighbors ought to swap kids. Everybody knows what ought to be done with everyone else's.

If you keep your mouth shut
You can't help but note
That no one is likely
To jump down your throat.

Getting mad is not only foolish but dangerous, since it often makes a person say what he thinks.

A man on a vacation hunting trip was told there was good shooting across the creek. Gun in hand, he wandered for hours without seeing anything to shoot. On his way back in the afternoon he met a small boy.

"Is there anything to shoot around here?" he asked.

The boy thoughtfully shook his head. Then his face brightened and he exclaimed, "Here comes the principal of my school!"

It pays you to keep your feet on the ground—but keep them moving.

Being an optomist after you have what you want doesn't count.

The heaviest load any man carries on his back is a pack of grudges.

Now Brethren, summer time has come—vacations are coming up. Have a happy time, and remember—"Safety starts between the ears."

Your piper,

Paul Stevens, 32°

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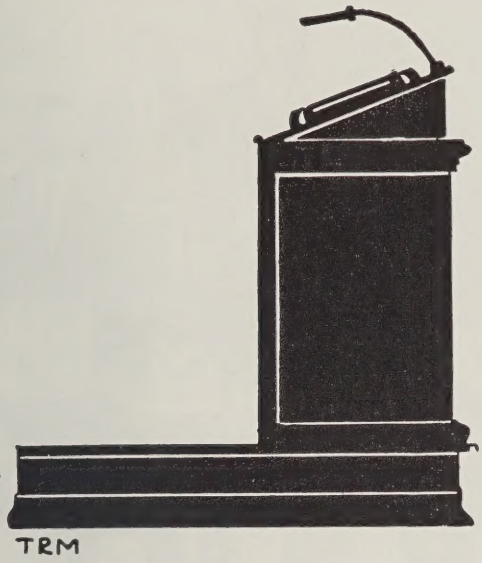

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

THE SCOTTISH RITE DEGREES

The degrees of Scottish Rite Masonry are interestingly presented in the forms of allegories. They make deep impressions through the effective combination of the spoken word, dramatic action, scenic atmosphere, lighting effects, colorful costuming and beautiful music. And when a bit of imagination is happily added as a condiment to this powerful sextet we have an ideal impressionistic medium. He who listens and observes carefully will take with him, from a degree exemplification, material that will act as a powerful leaven henceforth.

In order to fully appreciate and absorb the lessons of the various degrees, it is necessary for us to slip into the mood of what is transpiring—to give full play to our emotional reflexes. Our enjoyment of the Scottish Rite degrees depends upon the particular angle from which we illuminate the material. Masonry, like a diamond, is a jewel of many facets. We, individually, receive from it benefits predicated upon the light with which we approach it. Having indicated our desire for enlightenment when we first were initiated into its mysteries, it is quite natural to expect that that quest will persist unabatedly. Not because we have been disappointed or unsatisfied; rather because we are constantly aware that all we have learned so far has merely undergirded what was still waiting to be unfolded.

What we receive is always perfectly superimposed upon what we have already accepted. And every man's experience is unique. It is probably no exaggeration to say that our Scottish Rite degrees will find unendingly different interpretations as they are absorbed and extruded through different minds. What we get out of our Masonic teachings depends in great measure upon our own personal experiences. These we weave into a tapestry of which the foundation or warp threads are the basic principles of Freemasonry. The woof threads are our reservior of past experiences and the thoughts evolved from them. The more sensitive and enriched we have become through previous experience and reflection, the more delicately and intricately we will weave our designs of the future.

Fortunate, indeed, are we if we have trained ourselves to be sensitively attuned and receptive to every laudable experience. Fortunate, indeed, are we if we have developed our minds to function as mirrors in which experiences are captured and reflected ad infinitum, so that we can see them in their myriad and kaleidoscopic beauty.

It takes light to illuminate anything

It takes light to make things attractive—to make them shine and sparkle. We have received light and more light. Let us therefore pray that the pupils of our mental eyes may always be dilated widely. Then, if we have absorbed and practiced what we have learned at the altar of Freemasonry, we may be sure that we have no need to tremble when our souls stand for judgment before the Grand Architect of the Universe.

Then Shall I Truly Give Thanks
By Eugenia T. Finn

Give me an humble heart that I may see
What God and home and country mean to me.

I know the beauty of my native land,
Its quiet hills; its mountains crowned with snow;
Its water that shall make a desert bloom

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With strangest loveliness; all this I know.

And I have learned of men who gave their lives
In service that a dream might be fulfilled.
Remembered words have echoed down the years
A song of freedom that shall not be stilled.

Nor have I quite forgotten that much blood
Upon the land, a seeping, staining red,
Must be a mark of covenant between
The valiant living and heroic dead.

And yet it would be well if, for a day,
My life could be a sharper contrast shown
Against a background, somber and austere,
Deprived of all the sunlight I have known.

Because, perhaps, I take as if by right
Unnumbered blessings, scarcely giving heed
Or thanks to that vast fellowship of men
That, by the grace of God, has met each need.

Too flippantly I speak of sacred things;
In every diamond I see a flaw.
Too carelessly I tread on holy ground
Forgetting to remove my shoes in awe.

Forgive me: clear my vision till I see
What God and home and country mean to me!

OFFICERS OF DORIC LODGE NO. 568 FOR 1963

Front Row, left to right: P.M. M. L. Weatherly, Marshall; W. R. Waters, Junior Deacon; W. T. Cahoon, Senior Warden; Charles Hill, Master; Elmo Jones, Junior Warden; Elwood Cayton, Senior Deacon; Nelson Banks, Master of Berne Lodge, installing officer.
Back Row, left to right: T. H. Miller, Tyler; P.M. W. H. Scott, Treasurer; P.M. A. H. Bremer, Secretary; L. R. Thomas, Steward; Max Bullard, Steward; Charles Langley, Chaplain.

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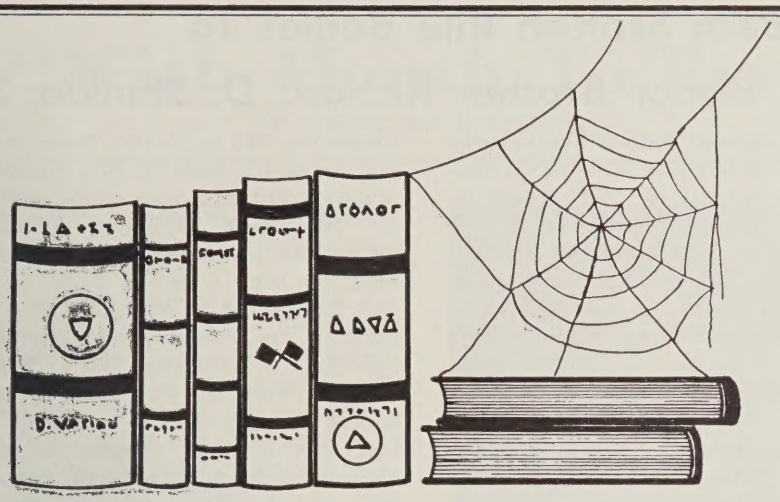

TEMPLE TOMES

(Last month we touched on the Shepherd's Song which we all know so well as the Twenty Third Psalm. We have seen it in its modern concept. Now, let's look at it as the Ancients knew it.)

"Daddy, tell me a story" expresses the innate desire of Man's heart. He loves to hear a story; and, to make a speech effective, it must be illustrated by stories. To make a sermon highly effective it must be told with fitting stories. All through the ancient writings of Moses and the prophets the basic truths are told in story form and illustrated with symbols. Our Savior spoke in parables—stories to illustrate.

The twenty third psalm is a declarative story, simply told. It was first written in Hebrew. It was translated (along with the Torah) by seventy Rabbis of high scholastic standing for Ptolemy Philodelphus, Pharoah of Ancient Egypt, in 250 B.C. at Alexandria, where the world's greatest library was the pride of the whole Mediterranean civilization, until it was sacked and burned by the Mohammedans. This translation into the Greek vernacular was (and is) called the Septuagint (or Seventy) and is often written simply "LXX".

Lets see how the "LXX" renders the Shepherd's song:

"The Lord is my shepherd, I shall want nothing. In a verdant pasture he has fixed my abode. He has fed me by gently flowing water and restored my soul. He hath led me in the paths of righteousness for His name's sake. For though I walk amidst the shades of death: I will fear no ills, because Thou are with me; Thy rod and thy staff have been my comfort. Thou hast spread a table before me in the presence of them who afflict me. With oil thou hast anointed my head; and thy exhilarating cup is the very best. Thy mercy will surely follow me all the days of my life; and my dwelling shall be in the house of the Lord to length of days."

"The Lord is my Shepherd" in Hebrew is Jehovah-Rohi (ro-ee). No designation of Jehovah has brought more comfort to the heart or sounded sweeter to the ears of the saints of both the Old and the New Testaments, ancient and modern, than this beautiful expression.

As directly applied to Jehovah and in an intimate, personal sense the name Jehovah-Rohi first appears in that immortal ode we call the Shepherd Psalm; known and loved of all generations to this day, and perhaps the best known of any portion of Scripture. It is the most precious jewel in that treasure-house of devotion, and worship, and praise we call the psalms. It has dried many a tear and dissolved many fears.

The primary meaning of the word Jehovah-Rohi is to feed or lead to pasture, as a shepherd does his flock. The word is also used figuratively to indicate the relationship between prince and people: The tribes of Israel say to David, "Thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shall be a prince over Israel" (II Sam. 5;2). Even of Cyrus, King of Persia, Jehovah says, "He is my shepherd, and shall perform all my pleasure," with regard to Jerusalem and the Temple (Isa. 44;28). As between priest or prophet and people, Jehovah promises to give them "pastors (or shepherds) according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3;15).

It is further translated as companion or friend, expressing the idea of the intimacy of sharing life, food etc. It is the word for companion in Judges 11;38. It is the word for friend in Ex. 33;11 where Jehovah spake to Moses face to face, as a man speaketh to his friend".

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the sheep, Jehovah is to his people. If there can exist such a tender intimacy between a man and a sheep, how much more so between Jehovah and the spirits he has offered and redemed; and what a marvelous thing that God should offer Himself for such a relationship. He had said, "I will dwell among the children of Israel" (ex. 29;45), and the word dwell is the word "Skekinah" denoting His glorious presence, which we remember so well at the dedication of the Temple of Solomon. Jehovah as shepherd offers His people the intimacy of His presence. He may be as intimately known, as the shepherd is to the sheep.

Jehovah-Rohi is not only the shepherd of his people, He is my shepherd, the shepherd of each one of His people. As the God of the individual He is intensely personal. The psalm is full of personal pronouns. It is the psalm of personal experience with a personal God to whom every sheep of the fold is precious and His particular care. Since its experiences are common and its emotions familiar, we may claim it each one for himself.

When we are sorely tired He will lead gently on. When we are weary and wounded he will anoint our heads and heal our wounds and refresh us with tender care. After the heat and the burden of the day, He gathers us into the fold, where there is no more fear and all is sweet repose and safety; where his goodness and mercy followed us; and so we shall dwell in the house of the Lord "to length of days".

New Bern Scottish Rite Bodies To Honor Brother Richard D. Shinkle; 32°

Brother Richard Dallam Shinkle was born in the Blue Grass State at Covington, Ky. on August 15, 1904 where he attended elementary and high school. For two years he attended Ohio Military Institute finishing at Culver Military Academy. He did not take up a military career. During World War II he served with the Air Force while stationed at Corpus Christi and Galveston, Texas. He left the service with the rank of Captain.

Brother Shinkle moved from his home in Kentucky to the Lone Star State settling in West Texas where he worked with the Highland Breeders Ass'n., later entering the field of public service as manager of a chamber of commerce. He continued in that profession for some twenty years.

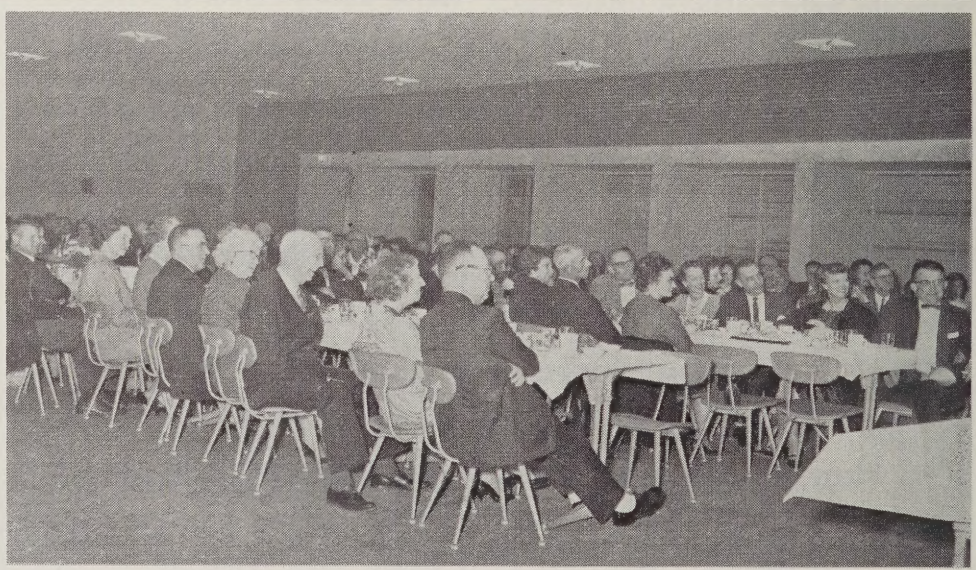
While living in Texas he married Miss Maxine G. Bailey, a graduate of Arizona State Teachers College who worked for him as his Secretary. The Shinkles moved to Florida where he organized several Chambers of Commerce and then resigned from public service to move to North Carolina in 1950 where at Havelock he became editor-publisher of the Havelock Progress. After a short time he gave up his newspaper work to enter government service, this time as a civil service servant employed at the Marine Corps Air Station at Cherry Point from which position he resigned to enter the full time Methodist ministry.

Brother Shinkle was raised to the sublime degree of Master Mason on Dec. 15, 1925 at Golden Rule Lodge, Covington, Ky. He demitted to Marfa Lodge No. 596 at Marfa, Texas in 1927 and began his Scottish Rite Masonry in Mount Franklin Lodge of Perfection in El Paso, Texas. When Brother Shinkle moved to North Carolina he demitted from his Blue Lodge in Texas to Newport Lodge 706 at Newport, N. C. He finished his Scottish Rite degrees in New Bern in November 1957. While at Cherry Point he was untiring in his efforts to promote the cause of Scottish Rite Masonry among the Master Masons there and in adjacent communities, and he continued his efforts in Ocracoke after being sent there by the Methodist Conference. Among the 23 Master Masons in Ocracoke, 11 of them are members of the New Bern Consistory due solely to the efforts of Brother Shinkle, and he expects to have several more candidates at our Reunion this Fall. That's approximately 48% of the entire Masonic population on the Island. Can anyone match that—or even approach it?

Brother Dick has been an officer in New Bern Council of Kadosh and also in New Bern Consistory. He is a York Rite Mason and a member of Sudan Temple.

Knowing that the Methodist Conference transfers its ministers after a given period of time in any one community, we hope that Brother Dick will be sent to a city or town close to or in New Bern so he can continue his efforts both as a minister and in the promotion of Scottish Rite Masonry. Oh, that we had a few more workers like our Brother Dick!

Our Secretary, Charlie Seifert, speaking to the guests at the Havelock Party.



Members and guests at Havelock Ladies' Night

"With Mouth To Ear"

BY CLYDE McCARVER, 32°

LOOKING SQUARELY AT LIFE

By Clyde McCarver, 32°

At about this time every year, in our colleges and schools, some person admonishes others to face life squarely. They speak of the marvelous opportunities that lie out before young people. To listen to some of them is to come to the conclusion that life is a bowl of cherries. Those of us who have tried to live life as it ought to be lived know that this is just not so! Life is not a bowl of cherries and anyone who expects to be exempt from the responsibilities which are attendant to noble living just has not faced squarely up to life.

When people speak frankly about what life means to them, the contrast is as striking as one can imagine. Such different points of view are often found side by side in the places where men carry on their daily activities today. The thought of some men makes it easy to picture them: A man of the world. In the face of all the hard facts of change and decay, he has one simple rule, "Do the best you can for yourself, but, do nothing to excess." His attitude to his neighbor and all the responsibilities of life could be summed in one simple rule: "Live and let live" Something like a vague glimpse of God is expressed in his aphorisms. But it is a belief in a ruler in a remote temple above whose ways are inscrutable and who does not seem to be much concerned that the righteous shall receive their reward. Therefore, "Gather ye rosebuds while ye may."

This man is probably not opposed to upright living and religion. He is like many of our contemporaries who regard this as a harmless and pleasant activity for those who have pious inclinations. It is an attractive ornament which cannot be regarded as a vital and essential element of our attitude to life. One meets so many of this type in our craft. They hear the teachings of the noble art, without ever really

Clyde G. McCarver, 32°

meeting its challenge honestly, to those who have more time than they have a liking for that kind of thing. So it is not surprising that behind the brave front, the brave and witty words they utter, we can detect a flutter of fear. With a sinking heart, the experienced man of the world sees beyond the pleasant show of delightful things to the lengthening shadows.

From the appearance of some men's lives one gets the impression of a circle, of endless rounds of vain human endeavor, sometimes passing through enchanting country; but, never really getting anywhere. From others one gets the sense of development and progress, of someone possessed by a great ideal and cutting through all obstacles to a sublime goal. Certainly this is the essence of the mastery of the Royal Secret. Some men cling to those things which make life bearable . . . little things. Growing old is a tragedy for this man, because death brings nearer the day when all things he prizes shall be shattered. The true Mason has found something which puts all these things in proper perspective. He has found the real treasure. He is a Master of the Royal Secret of life which is endless.

It is because so many of us lack a personal experience of what is real and abiding that we are in the grip of the wearisome futility which covers a great deal of our modern life like a blight. It is because so few know the reality of things that are eternal that things material and technical bestride our narrow world like a colossus and threaten to destroy us all. People are forgetting that even the utmost cleverness and ingenuity are wasted talents unless we take account of the Power that can make real men of us. We need no longer hope, sometimes confidently and sometimes faintly, that there is a meaning to this universe. Masonry refuses to be proved first and practiced afterwards. It's practice and it's proof go hand in hand. There is no escape from the need to launch into the depths of real living. Those who do so find vindication for the trust which they affirm.

Patiently, nobly, magnanimously, the Great Architect waits for the return of his lost Craftsman. He waits for the heart that has tried to build to learn the use of the tools of his trade. His designs for building life are clear and complete. The trouble is not with the specifications or the design which has been laid before us all. Rather, they await the true use of the Plumb, the Square, and the Level. It takes the proper use of all three collectively. Individually and separately, they cause the edifice to be disproportinate. When used aright, there is perfect symmetry and harmony. Each piece fits with exactitude. Life is lived as it ought to be lived. CRAFTSMEN, BEHOLD THE TRESTLEBOARD AND EMPLOY THE TOOLS!

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WILLIAM EDWARD BURRIER, 33°, Grand Master

The Scottish Rite Bodies in the Valley of New Bern have always had a very close relationship with the Grand Lodge of Ancient, Free and Accepted Masons of North Carolina. This is true for many reasons. Not only because of the fact that the Grand Lodge is the parent Masonic body in our State, but also because of the numerous members of our Bodies who have labored diligently in the quarries for Blue Lodge Masonry in North Carolina and have exerted a very strong and powerful influence in the organization and functioning of the Grand Lodge of North Carolina. We delight is expressing our attachment to, and our admiration of, the officers of the Grand Lodge upon whose shoulders rest the tremendous responsibilities of the conduct of Masonry of the Blue Lodge in our State. Many of our members have been privileged to serve as Grand Masters in North Carolina, and we are exceedingly proud of the records they have made.

This year we are exceedingly fortunate in having one of the most distinguished Masons in North Carolina to serve as our Grand Master: William Edward Burrier of Charlotte. Brother Burrier has been active in all branches and phases of Masonry. He is a man with a dynamic personality and blessed with qualities of progressive leadership. He has visited in the jurisdiction of our Bodies many times, and we have always been delighted to have him. Needless to say, we predict for him one of the most progressive years that Masonry has enjoyed in North Carolina. We predict for him a year of happy experiences as he associates with the brethren throughout the State. We predict for him a year that will no doubt go down in Masonic history as a year in which we witnessed progressive leadership at its best. It is with these thoughts in mind, therefore, that we are very happy to present to the brethren of Scottish Rite Bodies of the Valley of New Bern this biographical sketch of our New Grand Master:

WILLIAM EDWARD BURRIER

William Edward Burrier, the Most Worshipful Grand Master of Masons in North Carolina having advanced to this highest office of Masonry subsequent to his appointment to the Grand Lodge of North Carolina as Grand Steward in 1958 by the then Most Worshipful Grand Master, James Guy Johnston of Charlotte.

Most Worshipful Brother Burrier, citizen of Charlotte and lifetime servant to Masonry, advanced to this present exalted station in the Grand Lodge in the short period of five years. Normally the period of service in the line of the Grand Lodge would require eight years but circumstance denied advancement to the office for three dedicated Masons, senior to Brother Burrier in line: the Right Worshipful Brother Lester H. Gillikin, Worshipful Andrew S. Melvin, and Right Worshipful J. Edward Rooker, Jr.

WILLIAM EDWARD BURRIER, 33°, Grand Master Grand Lodge of N. C., A. F. & A. M.

Our Most Worshipful Brother Burrier has been able to assume this most demanding responsibility in a shortened period due to his service and vast knowledge of Masonry. There would be few who could grasp the myriad demands of this office on such an accelerated pace, but Brother Ed's comprehensive experience and dedication to Masonry makes him the man for the job.

William Edward Burrier, was born August 12, 1905, in Baltimore, Maryland. He received his earlier education in the Baltimore City Schools and Baltimore City College and later attended John Hopkins University.

His first and only job, started on a part time basis in Baltimore with the New Amsterdam-United States Casualty Insurance Company, developed into a full time position in which he served in various parts of Maryland, Ohio, Pennsylvania, New Jersey, and New York.

He moved to Charlotte in 1938 as Assistant to the Southern Manager specializing in Surety Bonds. His knowledge and experience in this specialized field of insurance resulted in his being asked to share with others. He taught this work for some ten summers in the extension division of the University of North Carolina and in Charlotte.

In May, 1961 he resigned his position as an executive of the Southern Division of the United States Casualty Company to assume the position of Secretary of the Carolina Consistory, the Charlotte Scottish Rite Bodies.

Ed met Miss Helen White in Baltimore in the first grade and things took a serious change when he was 17. Seven years later in 1929 he married Helen. They have two lovely daughters, Joyce Lee, the wife of Rev. David Fife of the Wesleyan Foundation of the Methodist Church, now living in Forsyth County; and Judith Ann, a sophomore majoring in religion in High Point College.

The Burriers are members of the Myers Park Methodist Church and a little of the space left in their home at 2733 Picardy Place by their two daughters is filled by a 90 pound, six year old tri-colored collie named Jeff. Brother Ed counts among his hobbies reading in the areas of travel literature, religions, history, and he is a genuine four star devotee of the detective novel. His first real and lifelong hobby, which has developed into a profession, is Masonry.

He was raised a Master Mason in Magnolia Lodge No. 20 in Columbus, Ohio, where he also began his York

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Rite work. He was created a Noble in Almas Shrine Temple in Washington in 1937, following receiving his 32 degrees in the Washington Scottish Rite Bodies.

Brother Charles Bundy of Charlotte spotted his Masonic inclinations and talked him into demitting his Masonic connections elsewhere. He affiliated with Phalanx Lodge No. 31 in 1942 and served as Master in 1951. He completed his York Rite work in the Charlotte Bodies. In addition to having served each of the principal bodies in York and Scottish Rites as Master, he has been awarded the high honors in these bodies, the KYCH of York Rite and the 33 degree of Scottish Rite. He is currently serving as Outer Guard on the Oasis Shrine Temple Divan, having been appointed to that position by the Illustrious Potentate of Oasis Temple, Ralph Hood of Charlotte.

One of the stalwarts in the development of the Shrine Bowl Game, the late Noble Bill Brinkley brought Ed into the promotion to speak at various meetings for the crippled children hospital movement. He served as General Chairman of the 1953 and 1954 games and was voted a Life Member of Oasis Temple in 1954 in recognition of his illustrious service. He holds honorary memberships in many Masonic organizations as well as his many active affiliations.

It has been estimated that the branches of the tree representing Masonry runs into the hundreds. Not unlike the giant redwood whose roots extend back into the history of the land thousands of years, the massive trunk of the tree representing Masonry has its life's beginning in early history. Over the years new branches have budded and grown, seeking for its leaves the life sustaining sunlight. Over the years the leaves wither and return to the soil. Many branches cannot flourish and they too are shorn off by the forces of time to be replaced by others.

SPEAKER'S TABLE—Rev. Charles E. Williams, 32°, speaker of the evening for the Jacksonvile ladies' night party.

The main trunk of Masonry and its major branches stand strong to these forces, adjust to the wisdom of every age, and heals itself just as the redwood recovers from a fire wound. To try to catalogue the times of the leaves and the branches would be useless.

So it would be, to attempt to list the details of our Most Worshipful Grand Master's affiliations and services to the branches of Masonry flourishing today. Suffice it to say that his service represents a love for each portion of the structure of Freemasonry, and his elevation to the office of the Most Worshipful Grand Master of the Ancient, Free and Accepted Masons of North Carolina attests to his devotion to its lessons and ideals, and its members everywhere.

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HERE, THERE AND YONDER

MEMORY AND HOPE

Ed Blair, 33°

Memorial Day reminds us of the old saying that, "Mankind makes progress like a man rowing a boat." He goes forward by looking backward.

That is only partly true. The man in the rowboat does not constantly look back the way he has come. Frequently he turns his head around to look over his shoulder at what lies ahead; so that he can avoid striking the snags, sandbars, and anything else that might lie in his path. Human affairs require the same kind of alertness. Many a business has been wrecked because the owner only looked backward; yet, on the other hand, to look forward alone mankind could also reap disaster and trouble.

Scottish Masonry or Free-Masonry in general brings out the beauty or the Meaning or Memory and Hope in the succession of its various degrees. Our teachings are eminently practical in that they build on what has gone before. Its statutes can be obeyed by every just, upright man no matter what his faith or creed is. Its object is to attain the greatest practical good. It does not meddle with Religion. It dwells upon the Memory of what has gone on in the preceding degrees and continually emphasizes the Hope of the future. It teaches those truths that are written down by the finger of God upon the heart of Man.

We do well to recognize that we are parts of a great moving machine. No human individual stands alone or lives by his own wits and wisdom solely.

E. P. Blair, 33°, Vanceboro, N. C.

There is some unifying life, or mind, or power that links man to man or generation to generation. What we are, or think, or do rests largely on what other men have done and thought before us.

Scottish Masonry holds some definite truths which are pertinent to all of us on Memorial Day. **It is his Country on which one is taught to lavish his affection and his efforts. It is his house and not a tent; his home and not merely a school. He is sent into this world not to be constantly looking after, or dreaming of preparing for another world, but to do his duty here and to fulfill his destiny on this Earth; to do all that lies in his power to improve it; to render it a scene of happiness to himself and to those around him and to those who are to come after him. Is this not the same thought that we are to get on Memorial Day?**

We need desperately to get a fresh, new look into Free-Masonry on Memorial Day. One of the mottoes we need most is "Look to the rock from which you were hewn, the quarry from which you were dug." Life is the wonderful creation of God; it is light sprung from darkness by a power far greater than ours. There is good for the good; virtue for the faithful; and victory for the valiant. As Albert Pike says, "There is even in this humble life, an infinity for those whose desires are boundless. There are blessings upon its birth and hope upon its death." Thus, we ourselves in a large measure make our fortunes good or bad.

The true Mason must be and must have a right to be content with himself, and he can be so only when he lives not for himself alone, but for others also who need our assistance and have a claim upon our sympathy. It has been well said that "Charity is the great Channel through which God passes all of his Mercy upon Mankind."

All of these things might well be in our minds as we observe Memorial Day. We go to our cemeteries, we gather at Memorials to honor our dead—the leaders and defenders of our Nation and our Faith. How long will this Nation and these homes endure in this threatened World of ours? The answer is that just as long as there are men who have the sense of a call and a duty, and a responsibility under God, our Creator, to preserve the Freedom that was given to us.

Thus, my Brethren, Masonry had a hand in that Freedom. **This Memorial Day is our Memorial Day, too. May we not let it pass without thinking of our own Movement and how we might keep it alive, vibrant, and fresh. For therein lies a part of the Hope of the World.**

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DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.

I was agreeably surprised this April when I attended my first Grand Lodge Annual Communication since 1959. In comparison with those of the late fifties, the 1963 version proceeded more smoothly, disposed of the business at hand more expeditiously, and was more impressive. Someone, I don't know who, deserves much credit for these improvements.

At Grand Lodge and elsewhere I have sensed an increasing interest in the youth organizations, such as the orders of DeMolay and Rainbow. It has been my good fortune to have had a DeMolay son and a Rainbow daughter, and I am not capable of adequately expressing my gratitude to DeMolay and Rainbow for their contributions to the upbringing of my children. Whether or not you have sons and daughters, as a Mason you owe it to yourself and to Masonry to learn more about and support these wonderful organizations. Although comparatively few of us are endowed with the peculiar talents and have the time needed to successfully and adequately lead these organizations, all of us can serve in some manner. Each hour, each effort, and each dollar invested in these fine youngsters will return amazing dividends.

Getting back to Grand Lodge—our Scottish Rite was, as always, well represented. There was ample refutation of the weak and baseless charge sometimes heard that the Scottish Rite takes Masons away from the blue lodge. Point out a mason prominent in Symbolic Masonry, and you will usually be pointing out a Mason who is also prominent in the Scottish Rite. Scottish Masonry takes no Mason away from his lodge—it instead hands back to the lodge a more enlightened and better Mason.

There must always be sympathy for the incoming Grand Master. He faces

Reynold Davenport, 32°, K.C.C.H.
Jacksonville, N. C.

a year during which he must, if he fulfills his obligation to the Craft, spend many hours from his family and his business, travel long distances, and carry on for long hours under unusual stress. True, the reward is great, but the effort required demands a very special kind of Mason. We are indeed fortunate in North Carolina to have had such a long succession of Grand Masters who have so adequately met the demanding qualifications, and who have each contributed to the year-to-year betterment of our Fraternity.

Even before a Grand Master-elect takes office, he must make possibly the most important single decision in his Masonic career—he must name the Mason who will begin at the bottom of the Grand Lodge line and, in a few years, himself become Grand Master of Masons in North Carolina. This decision cannot fail to be a difficult one. A man who has risen so high in Masonry as to become Grand Master is certain to know many Masons of seemingly equal qualifications, and it must be indeed difficult to eliminate any of them from consideration. It cannot be an easy choice.

On a scope somewhat less wide, each incoming lodge Master has the same decision to make. He must appoint the Mason who will eventually succeed to the East. The Senior Warden today needs to be giving most careful thought to the decision which will so greatly effect his lodge a few years hence.

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SCOTTISH RITE CLUBS

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night, April 18, 1963 at the "Masonic Temple". A delicious steak dinner was prepared, by Brother William A. Roebuck and Brother Benton Tetterton, several Brethren assisted in serving. The entire club's sincere thanks was expressed by Brother Raymond Leggett, our club President, for the fine dinner, and splendid service of these Brethren, which made our meeting such a pleasant one.

The following members were present: Brother George Raymond Leggett Sr., President; Brother William A. Roebuck, Vice President; Brother Wilmer C. Chesson, Secretary and Treasurer. Other members: R. H. Lucas, Hilton Dunbar, Hugh Brown, Woodrow Dixon, Dan K. Pittman, C. D. Ingoll, Raymond Sawyer, Richard Davenport, Mahlon Moore, Frank Bickerstaff, Bill Leary, Wendell Ange, Randy Waters, Jack Latham, Charles Hutchins, Benton Tetterton, Tom Gardner, Bryan Harris.

It was indeed a pleasure to have visiting with us, Brother C. A. Seifert, our beloved "Scottish Rite Secretary" from New Bern, N. C. with Brother Charlie Potter, and Brother W. C. Chadwick. We hope to have them visit us again real soon.

Brother Charlie outlined many of the problems, that confront the "New Bern Consistory" and impressed upon the Brethren, that the only way our good work can be continued is by the intense effort of each individual brother to portray to our "Blue Lodge Brethren" the wonderful teachings, and blessings that await them in "Scottish Rite masonry".

Brother Charlie Potter enriched the evening with a very inspiring message concerning the teachings of the fourth degree, reminding the Brethren, that a Freemason, should be a man of honor and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals; submissive to the laws, devoted to humanity, to his country, to his family; kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all means in his power.

With this wonderful message ringing in our ears, meeting adjourned, to meet again on May 9, 1963 at the "Masonic Temple, at which time Brother Tom Gardner will prepare for us a fish dinner.

Wilmer C. Chesson, Sec.-Treas.

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night, May 9, 1963 at the Masonic Temple. A delicious dinner of white perch, and baked rock, was prepared, by brother Tom Gardner, several Brethren assisted in serving. The entire club's sincere thanks was expressed by Brother Raymond Leggett, our club President, for the fine dinner, and wonderful cooperation of the Brethren, in making these dinners possible.

The following members were present: Brother George Raymond Leggett Sr. President, Brother William A. Roebuck, Vice President, Brother Wilmer C. Chesson, Secretary and Treasurer. Other Members: Milton Dunbar, Mark Raymond Sawyer, C. H. Painter, James

1963 Officers Rocky Mount Scottish Rite Club

Left to right—S. D. Fuller, President; L. C. Stewart, Vice President; M. J. Stokes, Secretary-Treasurer.

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Motion made by Brother Bill Styons, and seconded by Brother Frank Bickerstaff, that our next meeting, be held at "Herb's Reck" Belhaven, N. C. on the evening of June 13, 1963, the dinner will be dutch, except for Brethren interested in taking the degrees, their expenses will be paid out of the Club's treasury.

There being no further business to come before the Club, Brother Leggett impressed upon the Brethren, that The normal condition of Man is that of progress. Philosophy is a kind of journey, ever learning, yet never arriving at the ideal perfection of truth. A Mason should, like the wise Socrates, assume the modest title of a "lover of wisdom" for he must ever long after something more excellent than he possesses, something beyond his reach, which he desires to make eternally his own.

With these inspiring words our meeting ajourned, each Brother going unto his respective place with the determination, to do his utmost to impart to his "Blue Lodge Brother" as best he can the wisdom and knowledge of the "Scottigh Rite Degrees".

Wilmer C. Chesson, Sec. and Treas.

The geography teacher asked Bobby a question about the English Channel.

"I don't know," answered Bobby, "We don't get that channel on our television set."

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1963 Officers—Ocracoke Island Scottish Rite Club

Left to right—Marvin W. Howard, 32°, Vice President; Elisha Esham, 32°, President; Rev. R. D. Shinkle, 32°, Secretary-Treas.; John I. Gallop, 32°, Sgt.-at-Arms.

Officers Havelock-Cherry Point Scottish Rite Club - 1963

Left to right—Miller Basnight, 32°, Secretary; E. R. Powell, 32°, Vice-President; Newberry Williams, 32°, President; Clifford H. Justice, 32°, Treasurer.

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HAVELOCK-CHERRY POINT SCOTTISH RITE CLUB

A regular scheduled meeting of Havelock Scottish Rite Club was held at Brockway Hall, 4-26-63 at 7:30 P.M. Vice President Bob Powell presiding in absence of our President who was out of town on business. An informal discussion was held on various subjects including the local Chapter of the Demolay, and the duties and responsibilities of Masonry toward this order.

All members discussed attendance problems of various Masonic organizations and suggestions were asked as to how to overcome same. All members expressed appreciation for the very excellent Ladies Night recently enjoyed by local masons and Scottish Rite prospects and Ladies. It was expressed that something more was needed to revitalize the period between the Spring and Fall reunions by additional activity or projects. Brother Powell suggested that perhaps to strengthen the club in the interim periods and be thereby stronger for the concentrated efforts for dissemination of Scottish Rite Masonry each spring and fall that a worthy project be assumed by our club. We are grateful to Cherry Point Lodge No. 688 for their permission to use the Hall for our meetings and get togethers each month, why should we not exemplify that gratitude with the presentation of

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a public address system for the Lodge? Cost was discussed and various ways of raising the money through projects rather than donations of the attending members. The project, idea, plan or whatever was tabled until other members could make suggestions and the club could have ample time to consider at next scheduled meeting on May 24th.

The meeting was adjourned and members enjoyed snacks in a room adjoining the lodge.

"When I have lost my temper,
I have lost my reason too.
I'm never proud of anything,
Which angrily I do.
When I have talked in anger,
And my cheeks are flaming red,
I have always uttered something,
Which I wish I hadn't said."

Historians tell us about the past and economists tell about the future. Thus only the present is confusing.

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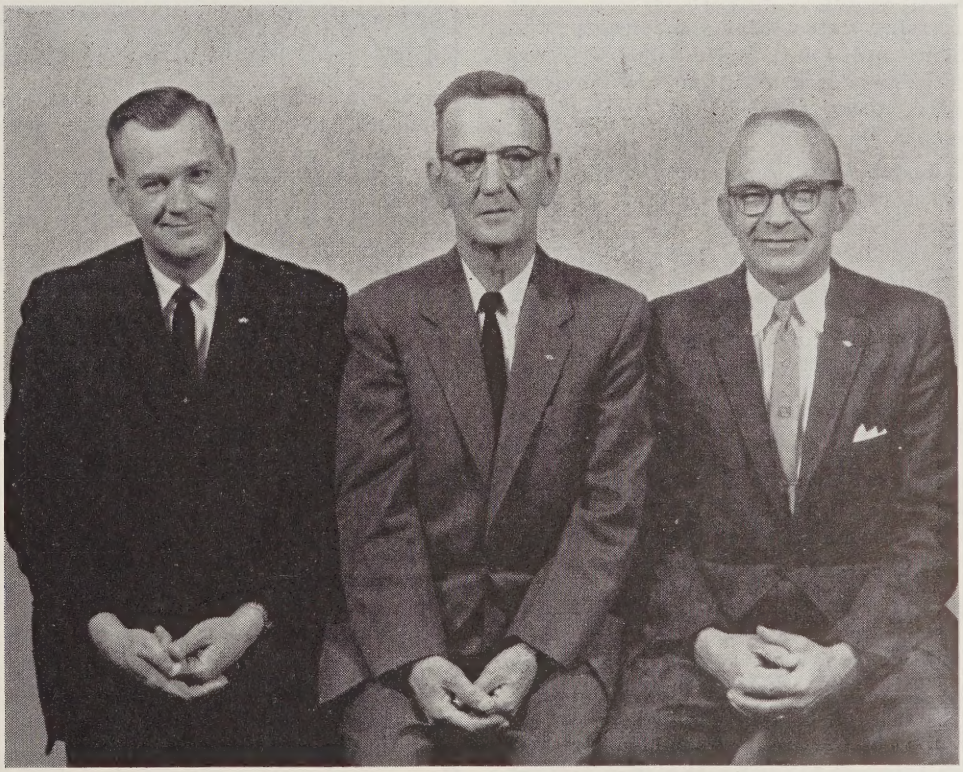
1963 officers Chowan County County Scottish Rite Club, Edenton, N. C., left to right—John Lee Spruill, Vice-President; W. M. Rhoades, President; Kermit Layton; J. E. Bufflap, Sec't.-Treas.; Berley Niblett.

Officers—Elizabeth City Scottish Rite Club—1963



Left to right—Louis Bell, 32°, Secretary-Treasurer; Clyde A. Garrett, 32°, President; Clarence B. Morrisette, 32°, Vice-President.

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HISTORY OF FREEMASONRY IN NEW BERN

(Continued from Cover 2)

der of Elks, and Past Grand Patriach of the Odd Fellows in North Carolina.

Dr. Parker, who passed away October 18, had been a lodge member 30 years, having joined in 1911. Born in 1878 in Jones County, he long served professionally in New Bern as a prominent dentist. An active officer of the First Baptist Church, he was highly regarded for his civic enterprise and religious leadership.

During the year 1941 Gerald N. Mitchell was Worshipful Master of the Lodge; with Mr. Stith as Senior Warden; J. M. Spivey, Jr., Junior Warden; Past Master Purser, Treasurer; and Past Master Kafer, Secretary.

When they were installed January 8 by Past Master Purser with Past Master Boswell as Marshal, Mr. Rivenbark was installed as Senior Deacon; Dr. Gause, Junior Deacon; William J. Ipock, Senior Steward; and Mr. McGinn, Tiler.

Dr. William Hollister was unable to serve as Junior Steward because of the pressing duties of his medical profession, and John T. Hollister, Jr., was later appointed to fill out his unexpired term. Past Master J. H. Parker was named Chaplain.

Lodge members cooperated that May when five State organizations of York Rite Masons met here May 11-13. A most successful gathering was held. Mr. Farrow acted as general chairman of arrangements, and was named Herald of the Order of High Priesthood.

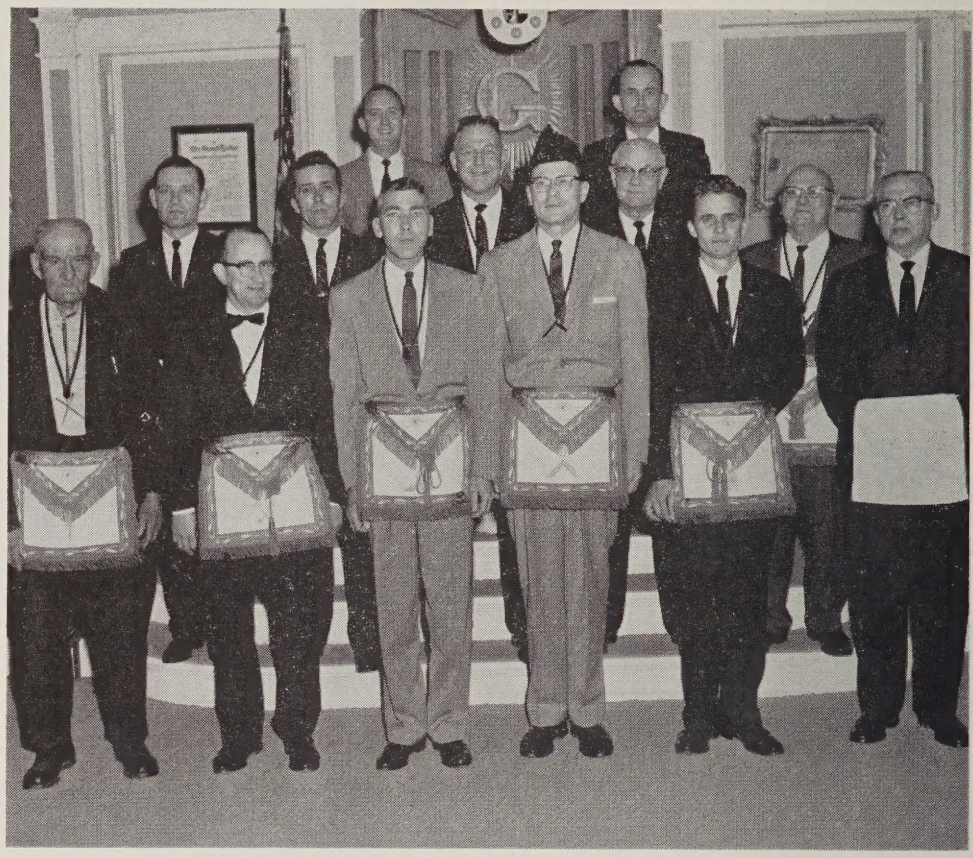
Mr. Farrar, Past Master of Doric Lodge, was endorsed by St. John's Lodge as District Deputy Grand Master of the Grand Lodge of North Carolina, and was duly appointed to this position in the seventh district. He held a district meeting August 20 with Franklin Lodge, No. 109, as host at Beaufort.

The thanks of the lodge was voted in September to the Jewel Box, a new local business establishment, which gave an American flag to the organization.

When Scottish Rite Masons in the Valley of New Bern assembled for their Fall Reunion during the last part of November three new sets of scenery, made and installed by Louis Volland and his brother, of St. Louis, specialists in the painting and use of such scenery, were used for the first time, together with reconditioned older scenery and equipment. This scenery and new lighting effects occasioned many favorable comments.

(To be continued)

OFFICERS—ST. JOHN'S LODGE NO. 3—1963



Front row, left to right: J. W. Goulding, Tyler; P.M. W. I. Gause, Treasurer; J. T. Johnson, S.W.; John A. Johnson, Master; A. M. Lovell, J.W.; P.M. W. C. Moore, Marshall.
2nd row, left to right: P.M. C. E. Sawyer, Retiring Master; C. L. Hughes, J.D.; S. F. Noble, Jr., S.D.; PGM R. L. Pugh, Installing Officer;JGD A. A. Kafer, Jr., Secretary.
Top Row: L. T. Lewallen, Steward; C. D. Meadows, Chaplain.

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Macon Avenue
April 25, 1963

Mr. Charles A. Seifert, 33°, Secretary
Scottish Rite Masonic Bodies
P.O. Box 1030
New Bern, N. C.

My dear Brother Charlie:

Thank you for your prompt response to the questionnaire sent out by me a a few days ago for the purpose of getting information which the Grand Commander wants. Also, I appreciate very greatly your sending me a copy of your audit.

I think the Bodies at New Bern have done a splendid job in wise use of your surplus funds. You have, in recent years, built a new temple and furnished same at a cost of more than $350,000. In addition to paying for it, your Bodies have started to accumulate a new surplus and have on hand in government bonds and other securities more than $50,000.

Your Bodies at New Bern seem to comply not only with the Statutes but with the rule of wise financial management.

Thanking you and with personal regards and best wishes, I am,

Fraternally and sincerely,

Thomas J. Harkins, 33°

Sov.:Gr.:Insp.:Genl.: in N. C.
Past Sov.:Gr.:Commander

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Leon Matthew Kemp, 32°, Birmingham, Ala.	Feb. 14, 1963
Leslie Ivan Hill, 32°, Deep Run, N. C.	May 4, 1963
Henry O. Handy, 32°, Williamston, N. C.	Dec. 30, 1962
Edward Lee Midgett, 32°, Kitty Hawk, N. C.	Dec. 9, 1962
Austin J. Ross, 32°, Quantico, Va.	May 23, 1963
James H. Sawyer, 32°, New Bern, N. C.	May 23, 1963
Spencer Cotten Lewis, 32°, Scotland Neck, N. C.	May 27, 1963

SCOTTISH RITE CLUBS DIRECTORY

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Wm. W. Alligood, 32°.....Vice-President
Ebbie Gaylord, 32°.....Secretary-Treasurer

Chowan County Scottish Rite Club
W. M. Rhoades, 32°.....President
John Lee Spruill, 32°.....Vice-President
J. E. Bufflap, 32°.....Secretary-Treasurer

East Carteret Scottish Rite Club
A. C. Conway, 32°.....President
T. J. Sparks, 32°.....Vice-President
T. C. Avery, 32°.....Secretary-Treasurer

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Louis S. Bell, 32°.....Secretary-Treasurer

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Ivy L. Johnson, 32°.....Secretary-Treasurer

Havelock-Cherry Point Scottish Rite Club
Newberry Williams, 32°.....President
E. Robert Powell, 32°.....Vice-President
Miller Basnight, 32°.....Secretary
C. H. Justice, 32°.....Treasurer

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Linwood Meadows, 32°.....Vice-President
Leslie Parker, 32°.....Secretary-Treasurer

Lenoir County Scottish Rite Club
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C. J. Herring, Jr., 32°.....Vice-President
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A. Lenwood Brinson, 32°.....Vice-President

Martin County Scottish Rite Club
V. J. Spivey, 32°, KCCH.....President
Wm. G. Peele, 32°.....Vice-President
Wm. E. Drake, 32°.....Secretary-Treasurer

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Paul Vogan, 32°.....Vice-President
S. Frank Noble, Jr., 32°.....Secretary-Treasurer

Onslow-Lejeune Scottish Rite Club
J. L. Flowers, 32°.....President
Leonard Suls, 32°.....Vice-President
Clarence A. McCullough, 32°.....Secretary-Treasurer

Ocracoke Island Scottish Rite Club
Elisha Esham, 32°.....President
Marvin Howard, 32°.....Vice-President
R. D. Shinkle, 32°.....Secretary-Treasurer

Perquimans County Scottish Rite Club
Elijah White, 32°.....President
Charles E. Campen, 32°.....Vice-President
G. C. Buck, 32°.....Secretary

The Albert Pike Scottish Rite Club, Plymouth, N. C.
George Raymond Leggett, Sr., 32°.....President
William A. Roebuck, 32°.....Vice-President
Wilmer C. Chesson, 32°.....Secretary-Treasurer

Pitt County Scottish Rite Club
John Montgomery, 32°.....President
Godfrey P. Oakley, 32°.....Vice-President
J. H. Goodson, 32°.....Secretary-Treasurer

Rocky Mount Scottish Rite Club
Silas D. Fuller, 32°.....President
Carl Stewart, 32°.....Vice-President
M. J. Stokes, 32°.....Secretary-Treasurer

Wilson County Scottish Rite Club
Clarence G. Smith, 32°.....President
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